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VOL. XIV.

HARTFORD, KENTUCKY, JULY 11, 1888.

NO. 28.

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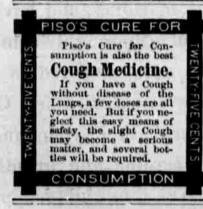
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a Southern man, born and reared in the for its future restoration. health by simple means, after suffering for Southern States. Southern Methodists gratified at this overwhelming verdict. which should have their due weight in ty. I love Methodism, and Methodist

> slavery question, anybody can see that there could not have been a dominant anti-slavery sentiment in the Church, at any property of the sons thus afflicted are a stench to society, and a blight and curse to religion and the Church. Eccentric in faith any period of its history, anterior to the division. This I have insisted upon not only because truth demands it, but, also, because no other view can be reconsidered by the second of government of the United States, as-Discipline. Abolitionism was essentially tablished: reckless and revolutionary, arraying iternments in the most hostile manner, an anti-slavery Church; and hence, insomuch that its advocates were brought under the bow of popular the cause of the division. This view judgment all over the land. Hence has been amplified and made clear to the severity with which it was denounced by the highest tribunal of the Meth-

Methodism, South and North.

odist Church. other General Conferences down to General Conference of 1844. 1808, was composed of as many preachers 3. It has been further proved that the case with the Christmas Conference— is the veriest bosh and twaddle. The the majority of its members were of same is true, likewise, of the charge that

were hurried through that body. But view besides the glory of God and the the fact that they were passed by the promotion of our common Christianity, Conference, is no proof that they re- Will it be considered a "Vituperative flected the sentiment of the Church at Sermon," if I should say that such perlarge. The proof is the other way; for sons are actuated by motives either of Church is ascertained, by the indigna- be; what I have said, I have said, and I tion everywhere expressed by our peo- shall not recall it. ple, the Rules are annulled, and the The General Conference of the Church freed from all law on that subject. Northern Church, recently in session in These Rules, however, I wish the reader New York City, has appointed a comto note, were never a part of the Gener- mittee of thirteen distinguished men to eral Rules. They were put into the negotiate an "organic union" with the Discipline, so called, which at that time Church, South. What! Seeking organconsisted only of the Minutes of the consisted only of the Minutes of the consistency of the c General Rules of the Church. The in order to seek their restoration to a General Rules were drawn up by Mr. fold they had deserted; but to be hound-Wesley, and were the same in this couning after organic union with them is try that they were in England. They too bad! It is a clear admission of all were not put into the Discipline till the Southern Church has ever claimed, as to the legitimacy of its organization; largement. These Rules had been sus-pended five years before the General has been made out of the cry of the

In the beginning of this communica- tained not to slavery, but to the Afri- hideous howl: tion, I wish to state a few bottom facts for can slave trade. But how and by whom the edification and reflection of the it got into those Rules, history is pro- us; the objects of our hate have supfoundly silent.

midst of slavery, and was the first to car- The reasons which led to a discussion part, depart! vale, vale!" bear testimony to the self-sacrificing de- propose to consider in the treatment of out to accomplish. In support of them, syowed authoritatively its faith, pro or Methodism and the Master. American kept before the reader, and have pre-Methodism at the present time, as at the sented what I have had to say fairly and beginning, has a marked preponder-honorably; and I am glad to know that ful contradiction. How have my arguance in the South; and the percentage the people who have read the articles ments been met? A reply has been at- South had agitated the question of slav be noted, too, that the best type of but of all Churches, and of every shade Methodism has always existed in the of political sentiment. Of course I feel side of the question is wholly barren of from the North. have been satisfied with the doctrines. It gives renewed assurance that truth government and usages of the Church, and justice are henceforward to control and have never clamored for radical the sentiment of the people, rather than changes. These are important facts sectional hate and Puritanical animosi-

estimating the comparative value of people-North and South, East and West, but I do despise and loathe hypocritical cant, and partisan arrogance, narrow-mindedness and bigotry. Perassociated with them.

sumed in the twenty-third article of the following facts have been clearly es-

1. That the Methodist Church, down self against the Federal and state gov- to 1844, was neither a pro-slavery, nor

2. That slavery could not have been everyone. On the contrary, the cause has been shown to have been a different thing altogether, and one that is not The Christmas Conference, like all very creditable to the majority of the

s might be in circumstances to attend two Churches-North and South-are its sessions. Hence, it is easily seen one in origin, equal in authority, of the that, of those living near the seat of the same ape, and are entitled to the same Conference, there would be a full at- recognition and respect; and that, tendance; while there would be compar therefore, all that is said by partisan atively few of those who lived at a discreaks and bigots about the "Old tance. Now, this was precisely the Church," and the "Mother Church," Northern birth, and of Northern sentiment. Hence the ease with which un- "secession." It must, therefore be apder the manipulations of a few English- parent to all, that those who thus delibmen, who had not been in this country erately falsify the facts, bearing upon over two months, the "Rules on Slavery" this question, have something else in no sooner than the sentiment of the "ignorance or meanness?" So let it

The Division of the M. E. Church in 1844, a part of the General Rules. The Rules, right, than to be President. After this, heretofore quoted, as having been in- what a wail we shall hear from the corporated into the General Rules, per- cranks, and bigots! Listen to their "Our supposed friends have deserted

planted us; our dream of 'disintegra-All Methodist history, all Bible his After the suspension of these unfortu- tion and absorption' has proved to be a tory as well, demonstrates that religious nate Rules the uniform action of the phantom; our occupation is gone; we character of the finest and fullest type Church on the subject of slavery, can no longer appeal to-political prejumay be developed in religious Lasters. down to 1844, indicates a grow-dices to get people to come into our fold; 2. He is very anxious to make out sition, the beautiful language, the etheroped in religious Lasters. Job, Abraham, Isaac, Jacob, Philemon, ing conservatism in regard to the plea of the Old Church and Mother that the Southern Church has always rial tone, which follow the falsification and a host of others, mentioned in the that question, and shows a pre- Church, will no more serve our nefarious been in favor of slavery, in proof of of my statement! Oh! The Lord de- has treated his opponent with courtesy Bible, are examples. The first Method- vailing disposition among our people to purposes; these things have played out; which he says that River's Moral Phil- liver us from such a caricature of and has won the case. Dr. Ford start ist Society established in the Western avoid such political complications as so long as we could make believe that osophy—a pro-slavery book—was put in Methodism, North or South. Hemisphere, was the work of a slave-holding local preacher, discipled by Mr.

Westey bimself. This was at Antigna

Westey bimself. This was at Antigna

Westey bimself. This was at Antigna in 1760, which Dr. Abel Stevens says is Church became thoroughly affected by Courts, and of the Cape May Commis- of the Southern Church is to be deter-"the true epoch of Methodism in the western world." (History of the M. E. yet it did not dare to restore the Rules us its protection, we are hopelessly ruin-Church Vol. II., page 379.) Methodism of the Christmas Conference to a place in the United States was first successfully planted in the South, among at a cost of fifty preachers, and twelve Hepsidam, and there mingle our bitter of St. Paul, and a number of other simslave-holders; and from thence spread thousand members; notwithstanding, at lamentations with the mournful plaints ilar works, must be included. Does out North and East, and West. The the time, slavery was abolished, and of the wild inhabitants of those dreary he not know that the Methodist Church, father of Methodist Church history was there remained neither hope nor desire regions. Come, let us be going;" and neither South nor North, is committed on every hand the short goes up: "De- to the teachings of any human produc-

> I have appealed to the highest sources can on the subject of slavery? of evidence known to the history of the the world to show it. Church, and have challenged successresources. Not a single point it aseverything heretofore relied upon to support it has been given up, and the Southern Church stands before the whole Christian world vindicated alike by friends and foes. Even the exodus to Hepsidam sends back a wild refrain of assent to the common verdict. "So mote it be." Sclah! "Let us have

A word as to the origin of this discusreference was made to this in my last. but was considered from the standpoint of other parties. So far as I am concern ed, my connection with it is sufficiently explained in my first communication. oublished in the Kentucky Progress. What I have written has been prompted by the purest motives. I have thought, from first to last, that I was doing right, and the signal has vindicated my judgmake to anybody. If it was to do again. I would do the same thing. If other parties feel that they have acted in a way requiring apologies, let them apologize, for. Let this suffice.

In all I have written, I have endeavored to observe the proprieties which otherwise, I should feel self-degraded. up the appearance of variety, and hide 6. Now, any one can see that the supplies. Being unknown quantities in mitigated infringement of this law. and down, in the atmosphere of thought, recommended the postponement of the like a toy-balloon in a whirlwind. But question till the next general Confertheir end is at hand-they will soon join ence. In accordance with this recomthe caravan bound for the mountains of mendation, Mr. Slicer, of the Balti-

communications, I would return them ble, all the Southern members voting proval and appreciation so lavishly ex- showing with what tenacity they clung pressed from time to time, hoping the to the continued unity and peace of the while that they may be able always to Church. But the majority had deterdistinguish between Christian Church- mined upon pushing the case to a final es, and the cranks and bigots with issue, and would listen to nothing else.

Rules were put into the Discipline, and cold Church—the Mother Church," ALD and Kentucky Progress, who have so plan for a mutual and friendly division therefore could not have constituted a etc. Well let it be so—it is better to be kindly given me the freest use of their of the Church." Such a plan was re-

ject, I shall ever remain under the strongest obligations of gratitude and respect, and shall ever feel solicitous for their prosperity and welfare in this life, and in that which is to come. H. M. FORD. P. S.—The last communication of Mr. facts, that I feel it to be my duty to put a MUTUAL, and a FRIENDLY, division of

Barnett contains statements so misleading, in regard to several important them in their proper light before the the Church, in accordance with a conreaders of the Herald. This is my STITUTIONAL PLAN, and this is enough apology for noticing him any further. 1. He seeks to break the force of the

authorities, at the end of the ensuing quadrennium. Besides, as there were was composed of all the preachers in the Connection, those preachers in Annual Conference assembled could do, as they had been doing in matters of legislation, just what the General Conference could do. Hence, the suspension of the rules in question within six months after their passage. And I wish the reader to note this fact particularly-that these rules were never afterwards reenacted. This fact Mr. Barnett has not denied. For twenty years there was not a solitary rule on the subject of slavery, except the one already alluded to, on the African slave trade.

2. He is very anxious to make out tion except those which have been

3. Mr. Barnett says that the members of the General Conference from the of increase in the South is very much are more than satisfied with the performlarger than it is in the North. It may ance—not only those of my own Church, manifest to all. Its weakness would be the first. This statement is utterly uneven disgraceful, were it not that that true. The agitation came uniformly

4. He says again: "They (i. e. th sumes is capable of proof. Indeed, North.) saw the rules of the Church subverted," etc. What "rules?" Let him state; and when he does, he will be able to furnish the refutation himself.

5. Listen further: "Finally they re-

solved that, if the heinous sin of slavery was to permeate the membership and ministry in the South, it should never enter the Episcopacy." Let him show his authority for this statement. I utsion. The reader will remember that terly deny that any such law, or resolution, was ever passed by the General Conference. The law of 1816, interpreted in the resolutions of 1840, was the only law on the subject down to 1844. Here is the law of 1816: "No slave-holder shall be eligible to any official station in our Church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freement. I therefore have no apologies to dom." In 1840 this rule was thus interpreted by the General Conference: "The simple holding of slaves, or mere ownership of slave property, in States or Territories where the laws do not admit But I have done nothing to apologize of emancipation and permit the liberated slave to enjoy freedom, constitute no legal barrier to the election or ordination of ministers to the various grades every reader has a right to expect of of office known in the ministry of the religious people in the avowal of their Methodist Episcopal Church, and cansentiments upon all subjects, and all not therefore be considered as operattimes. If I were capable of acting ing any forfeiture of right in view of such election and ordination." Such Those who have no respect for these was the law of the Church in 1844, when proprieties, but on the contrary luxu- the division occurred-a law so framed riate in low wit, base ribaldry, and in- as to guard all the grades of office in the decent personalities, are not only in- ministry of the Church against the endifferent to the good opinion of croachments of modern abolitionism, their readers, but would have the long- which was rapidly permeating the northeared effrontery to bray in the face of ern section of country. This law, it

as far as possible from their half-doubt- ceedings of the General Conference of Mr. E. P. Neal, the former editor, ing customers the paucity of the their 1844 against Bishop Andrew was an unthe world of mind, they may be seen, Hence, the hesitation with which the Neal told us that C. M. Barnett was first only a cold. Do not permit any deal on all improper occasions, bobbing up final action was taken. The Bishops the gentleman who wrote the article er to impose upon you more conference, offered a resolution to In taking leave of the readers, for postpone the case till the next General whose benefit I have furnished these Conference, but it was laid on the ta- that the said C. M. Barnett was also just the same. Don't be deceived, but my sincere thanks for their kind ap- against laying it on the table, thus

columns, in the discussion of the sub- ported by the committee, and adopted of the facts which pertain to that event by the General Conference by an al- When asked by Mr. Pendleton if his armost unauimous vote. The judgment ticle might be considered an answer to comes too late to be considered in the what he should write would in no sense the records of the event, and the state- it being a tissue from beginning to ments of eye-witnesses, to any ex parte end of misrepresentations, it was not opinions of Dr. Whedon, or anybody worthy of notice. L. E. CAMPBELL. else. The General Conference called it

for me. I stand by the record. 7. Mr. Barnett denies that Bishop Anargument I make upon the repeal of drew was deposed from the Episcopacy. the slavery rules passed by the Christ- Well, I have not said that he was. My mas Conference, by in effect denying language was that he was "virtually dethat they were repealed, since the Gen- posed " Some of the speakers, howeral Conference held its sessions quad- ever, from both sections of the country, rennially, and I had said they were re- said that the action in his case deposed "he had no thought or intention of anpealed within six months after their him from that office. The point that I passage. Here, again, he shows his igstress is, that the proceedings against Mr. Barnett in getting the dialogue norance of the facts of history. The Bishop Andrew involved an utter disre-Christmas Conference adjourned with- gard of the plain provisions of the law out providing for another meeting, and of the Church, governing the case, and have been anything of this controversy."

Has not Elder Ford "besmirched" himdid not meet, as it is thought by some justified the course pursued by the Southern delegates. In such an emergency, the Church would have divided, no laws defining the powers of the Gen- if there had been no slavery in the C. M. Barnett had the dialogue puberal Conference, at that time, which world, so that this could not have been lished, and who it was that informed the cause of the division.

of the Progress says that my first article, which he did me the favor to pubthat Mr. Barnett published it? Not if language may be depended on as a vehicle of thought. And then the sweet Christian temper, the Christ-like dispo- I don't know what is. sition, the beautiful language, the ethe-

lication, then I have been misinformed, that is all. As I have said before, the Dialogue had nothing in the world to Tinsley: do with what I have written, as I told the editor of the Progress that I should, minust of shavery, and was the first to carry Methodism into New England. Let the scenes enacted in Boston Commons the reasons which led to a discussion of this subject, were given in my first tablished, all has been done that I set that I did not replace to the scenes of the scene

graded himself by prostituting the opportunity for honorable controversy, which has been afforded him, into an occasion for low personalities, his obfortunately, I am well known throughout the Southern Methodist Church, South-the sainted dead-by branding them with the worst of motives in preaching to the negroes of the South before the war and who can compare the great and good Bishop Soule with such a man as Benedict Arnold, would be a wonderful anomaly if he could inflict a permanent

iningy on anybody. 11. In this controversy, I have treat ed Mr. Barnett fairly, having noticed everything he has said relevant to the ssues involved. I wish I could say the same of him. What I have put forward as my strongest points, he has passed in utter silence. But the readers will be able to judge between us, and I decision. Meantime, nothing he could as in any respect worthy of the considation I have extended to him in this correspondence. I shall therefore leave him, after the cessation of present hostilities, to the undisturbed enjoyment of the well-earned distinction of being a veritable descendent of his bovine majesty who undertook the difficult exploit of butting the locomotive, from the track. In the present case, it was not a locomotive, but a 'millstone" that invited a test of his courage and strength; and although the result has proved to be equally disastrous, yet I fear that, like the rest of his kind, he will never learn wisdom by

an angel. Incapable of sound reasoning and solid argument, they resort to every species of blow and bluster to make up the deficiency. Having a small market and a slim patronage, they resort to every expedient to keep up the appearance of variety, and hids.

Will be seen, does not apply to the private members of the Church; they were free from all rule on that subject. How does this condition of things agree with the statement that the Church was anti-market and a slim patronage, the blood is as effectually, though not so danger-ously poisoned by the effluvium of the state what I know about the circumstances therin referred to; therefore I hereby certify that about the first of last March I went in company, with Dr. H.

M. Ford to the office of the Kentneky of the Salvery?

M. Ford to the office of the Kentneky of the Hgrand C. M. Pendleton, in the Hgrand Progress, and had an interview with which had previously appeared in the some cheap imitation of Dr. Progress over the signature of McDuff, King's New Discovery for Con-

> the Methodist Dialogue" but that on Bottle \$1. the contrary he very politely asked if

certificate over the signature of E. P.

Neal and C. M. Pendleton, in the HER-

of Dr. Whedon is an after thought, and the "dialogue", he stated plainly that settlement of this question. I prefer be an answer to the "dialogue", because HARTFORD, KY.

> A Reply to L. R. Barnett. HARTFORD, Ky., June 29th, '88.-I see in the HERALD of June 27th a statement from L. R. Barnett in defense of Elder H. M. Ford. Mr. Barnett must think that Eld.

Ford needs some help, if so he is evi-

dently correct. Why did Dr. Ford say in an open letter to the Progress that swering the dialogue, and in his last article says: "but for the pertness of into the Progress there never would self in the above statement? He is the one to tell who his lieutenants are; let him tell who it was that told him that BAKING Powders. Sold only in case. ROYAL BAKING POWDER Co., 106 Wall St., N.Y. 119 him of his age &c., and then we shall 8. He says again: "Dr. Ford has know who his lieutenants are. The made the assertion that I-published the brand has been put on the right prop-'Methodist Dialogue.'" Dr. Ford has erty. The statement that C. M. Barnever said any such thing. What does nett had the dialogue published, is Dr. Ford say? Here it is: "The editor what C. M. branded a lie. The above is a fair sample of his argument in defense of his church. Mr. L. R. Barnett lish, was a reply to the 'Dialogue,' told me that Elder Ford did at the which I understand Mr. Barnett got the closing of his sermon use the follow-Progress to publish." Is this saying ing words: "Those who speak of the Old Church or Mother Church do so from ignorance, or on account of mean ness." If the above is not vitoperative

Mr. Barnett sets himself up as judge in the case and says "that Dr. Ford ed out with the "scalpel." Was it due 9. Mr. Barnett will not deny that he courtesy for Dr. Ford to refer to his furnished the Progress with a notice of opponent's ignorance, and to refer to the sermon, to which reference has his articles as being "indecent and been made, before I wrote my first ar-filled with low-flung wit;" and then to ticle, and that in that notice he spoke of charge him as being too young to use the division of the Church? But if he men's tools. We presume that L. R. was not the writer of the notice, and if thinks the above expressions are the he did not furnish the dialogue for pub- very light of Christian courtesy, coming as it does from Elder Ford. Here is a statement from Mr. Wood

I hereby certifiy that I heard Mr. L R. Barnett say, shortly after Dr. and that if he had preached that sermon 10. I am sorry Mr. Barnett has de at other points that it would have broken up his church. Wood TINSLEY. It seems from the above that L. R does not write as he talks, and so his

evidence can't be of much benefit to ect being evidently to injure me. But, the Dr. I would very kindly advise Mr. L. R. to keep his nose out of this controversy, and to let the public ING COUNTIES, ALSO IN THE COURT OF APPEALS. but especially in my own Conference. I judge for themselves as to the argument am not afraid of his tongue, nor of his of the two gentlemen. If Dr. Ford pen. A man who has the effrontery to can't defend himself, it will be because calumniate the purest men of the of the weakness of his cause or ignonrance. If he can't make his points plain enough for the public to se them, let him fall, JOHN W. TAYLOR.

"Penny Wise and Pound Foolish." That's what men are who plod along -trying to do their business, when they feel half dead. Their eyes are dim and throb; their head aches; the children annoy them; their wives lose their charms; they lose their ambition; they make mistakes in their account, and the whole world looks blue; they hate themselves and everyone else. And why? If you feel so, why don't you stop and think a minute-or are you too stupid? Your liver and blood are out of order: am more than willing to abide by their that's all. You need a good regulator and tonic. Take a bottle of Dr say would ever induce me to notice him Pierce's Golden Medical discovery, and you will feel like a new man. In three days your wife will be the prettiest and sweetest woman in the world; your children's disposition will be exactly like your own; your business will improve, and you will make money enough to pay for ', the Golden Medical Discovery' a hundred times over. Don't be stub born, but try it. If you suffer from cold "in the head"

or from Nasal Catarrh, use Dr. Sages' Catarrh Remedy. It cures when everything else fails.

The Other Kind of a Peal. She—"What terrible noise was that-it sounded like a peal of thunder?" He-"No, it was a peel of banana; that fat man across the street fell on it.

In cases of Fever and Ague, the blood

You cannot afford to waste time then acting as editor, and that Mr. danger. Consumption always seems, at in which reference was made to the di- sumption, Coughs and Colds, but vision of the M. E. Church, by way of be sure you get the genuine. Because reference to some remarks made by Dr. he can make more profit he may tell Ford in a sermon at No Creek, and you he has something just as good, or the gentleman who had sent the Meth- insist on getting Dr. King's New Disodist "dialogue" to the Progress for covery, which is guaranteed to give relief in Throat, Lung and Chest af-I further certify that Dr. Ford did fections. Trial bottles free at Z. Wayne not, "demand space in which to answer Griffin & Bros. Drug Store. Large

which they are sometimes infested.

To the Editors of the Hartford Herpointed to arrange "a constitutional pointed to arrange "a constitutional plan for a mutual and friendly division kindly given me the freest use of their of the Church." Such a plan was re-



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